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## REPORTS.

HERMES, Vol. XXXIV.

J. Kromayer, *Zur Geschichte des II. Triumvirats*. VII. Dio's account of Actium is alone reliable, for Plutarch is unfair to Cleopatra. Octavian had completely blockaded Antony's fleet, and, by refusing a land battle, forced him to fight by sea. Antony's desire was to escape; so he burned part of his ships, and took with him the large sails, his best troops and all his treasures. Octavian secured the advantage by drawing him into deep water, where his own swift ships could manoeuvre, and Cleopatra, foreseeing defeat, escaped with the treasure. Neither she nor Antony was false to the fleet, but saved what they could. Rich Egypt, strengthened by Syrian and African troops, was their surest refuge.

U. von Wilamowitz-Moellendorff, *Zum Oedipus des Sophokles*. Oedipus is free from all guilt before and during the action of the play, but is the victim of an evil *δαίμων*; Kreon is an intolerable pedant and Pharisee. In 425 read ὅσ' ἐξισώσεις, referring to what his curses bring to his sons. Oedipus speaks the concluding verses for contrast with the proud prologue; the usual ending by the chorus is merely mechanical. The metrical irregularity of 1303 is justified by the excitement of the speaker. αἶώρα in 1264 is a hanging shelf for the toilet. In 1091 read σέ γε τὸν πατριώταν; τροφόν and μητέρα are distinct from Cithaeron; αἶριον is the subject of αἰδέειν. 906 refers to a collection of oracles still existing in Sophocles' time. In 1280 read μονούμενα.

G. Kaibel, *Longinus und die Schrift περὶ ὕψους*. Cassius Longinus, the pupil of Ammonius Sakkas, was a critic rather than a philosopher; he was a rhetorician, and, after a fashion, a philologist. He was a pedant who lacked poetry and a sense of beauty. His style, like his criticism, is clear, simple, correct, but tiresome. No word above the ordinary level, no flush of enthusiasm, no flash of wit or humor. And yet this is the man to whom F. Marx (Wien. Stud. XX 169) has ascribed a work so full of charm and individuality, so rich in thought and so powerful in language as the treatise περὶ ὕψους. The double superscription shows that the authorship was a guess, and the style runs counter to the precepts of the Atticism to which Longinus did homage. This genius that disdains the trammels of style, this opulence of language, this wealth of figures and ideas, this deep penetration into the beauty of a poetic expression, this delight in possession,

in comprehension, in sympathy, would have seemed to Longinus and his like the ravings of a drunken man. The sphere of the *περὶ ὕψους* is unlike the sphere of Longinus, who is capable of admiring the jejune rhetorician, Aristides. The complaints of the artificial style of the times remind us of Quintilian. The ascription of the decline of oratory to the loss of freedom and the materialistic tendencies of the age recalls Seneca, Petronius, Tacitus. The epigrammatic style smacks of the time when Pliny would write a whole letter for the sake of a single point. In fact, everything indicates an author of the early Empire.

W. G. Hale, *Der Codex Romanus des Catullus*. Coluccio Salutati obtained a copy of the lost Verona MS, from which about 1374 R was made, later G and O. The second class is derived mainly from R, but also from G, M being perhaps a direct copy of R. The archetype YD Ricc. 606 belongs to the BΔV group.

H. Dessau criticises Arnim's chronology of Chrysostom's life. The date of Or. 43 is 105 or 106. Plin. Ep. 9. 37 was written in Aug. 107.—Th. Mommsen. The Roman loan to Salamis in 56 B. C. at first bore 4 per cent. a month, but after four years was reduced to 1 per cent. This makes 106 talents by compound interest (*perpetuae usurae*), but the creditors claimed 4 per cent. for the whole six years, which gives 200. The exclusion of freedmen from public office in the later Empire is due to Diocletian.—L. Schmidt derives Langobardi from *barda* 'axe,' and doubts the existence of confederations among the migrating Germans.—Th. Reinach. L. Corn. Lentulus L. f. was proconsul of Cilicia (*not* Macedonia) in 83–81 B. C.—L. Mitteis discusses legal details in the Oxyrhynchos papyri. In No. 34 the *Ναυαίων* is the native village registry, the *Ἀδριανή* the Roman provincial record-office. The *ἀπολογισταί* made a convenient book of extracts, the *εἰκονισταί* full copies for the archives.

B. Keil, *Zur Thessalischen Sotairosinschrift*. This should read . . . τῶν πολιτῶν οἱ πλεόν]ες ὑλωρέοντος Φιλονίκω Ὑἱος Ἡγητώνιοι ἔδωκαν and ἀπολόμενα ἔσωσε Ὅρεσταο Φερεκράτ[εος λέξαντος . . . Ὑἱος is son of Ὑἱς and Ἡγητώνιοι appears in Steph. Byz. *Θηγωνίων*; only an independent state could grant *εὐεργεσία* and *αὐυλία*. The Thessalian *ἀγορανόμος* was any magistrate who presided over the assembly. *προχειροτονία*, a custom of Ionian origin, is the decision of matters on the official docket, which came before (*πρὸ*) the rest.

U. von Wilamowitz-Moellendorff, *Lesefrüchte*. In Parm. 3 read *δαίμονες, ἡ κατὰ πάντα τατή*. The story of Angelos in the Theocritus scholia is taken from Sophron, who sometimes treated myths and fables. About 300 A. D. Athenian rhetoricians adopted the accentual in place of the quantitative principle in composition, though Longinus opposed the movement. The fiction of Cleobulina as maker of riddles is due to Cratinus' *κλεοβουλῖναι* and

suggested by Cleobulus' success in this field. The Minyas, which told of Orpheus' return from Hades, first introduced the figure of Charon; he was a euphemism for Death, and appeared as a fierce dog. His function as ferryman comes later.

H. Willrich, *Der Alexandersarkophag von Sidon*. This shows us the lion-hunt of Krateros, near Sidon, with the hunter at the right. The king in the murder-scene is a Cyprian. The occupant of the tomb was Kophen, son of Artabazus; his beard, dress and features prove him a Persian, and his father's intimacy with Philip permitted him to join the hunt. Being a half-breed, the linen wrapping of his body is not so strange. Issus is depicted, since there his career began; the other battles are Gaza and the campaign of Antigonos against Eumenes in 317.

A. Rehm, *Zu Eratosthenes*. The *Catasterismi* were not scholia to Aratus, but an independent work written in Alexandria, which contained both myths and star-lists, and whose terminology and arrangement by zones appears in the list of Maass. It has been much interpolated from Hipparchus, and in its account of Capricornus was influenced by Epimenides, of Sagittarius by Sositheus. It was the first work to provide all constellations with myths.

G. Busolt, *Plutarchs Nikias und Philistos*. Plutarch follows mainly Thucydides, but also uses Theopompus until the Sicilian expedition; then he draws from Philistus, whose work, though based on Thucydides, was embellished by his own reminiscences and treated from the Syracusan point of view, with some criticism of Nikias. The references to prophecy are from Timaeus.

W. Heraeus emends the scholia of Servius.—H. Willrich, Philip of Macedon was killed at the instigation of the Lyncestae, who hoped, with the aid of Persia, to regain power. Antipater's prompt measures to protect Alexander show that he feared them and knew Olympias to be innocent. The inscription of BCH. X 299 belongs to the Mithridatic period; the embassy of l. 18 was sent in March, 81 B. C., that of l. 29 was due to Murena.—C. de Boor. Vat. 96 is the archetype of all MSS of Johannes Antiochenus, and its notation of *ἐτέρα ἀρχαιολογία* against the Salmasian excerpts proves them spurious.—F. Blass comments on CXIX of the Oxyrhynchus papyri.—A. Jahn publishes an essay of Michael Psellus on Plato's Phaedrus.—G. Kaibel. In Sophr. Frag. 166 a superstitious man speaks of the magic buckthorn; fables in Sophron are not proved.

H. von Arnim, *Zum Leben Dios von Prusa*. Or. 13 shows that Dio's patron was Flavius Sabinus, for *εὐδαιμόνων τε καὶ ἀρχόντων* must refer to Domitian. Sabinus was executed in 82, while Domitian's anger was fresh, and before the Chatti war of 83 the emperor had married Julia, Sabinus' wife. The reference to *delatores* in Or. 46 puts it in Vespasian's reign. The dates of

Or. 43 (101) and 48 (102) appear from allusions to the Bithynian revolt provoked by Bassus.

W. Kolbe, *Zur Vorgeschichte des Peloponnesischen Krieges*. Epigraphic lists of generals show that Kallias, Proteas, etc., belong to 432/1. As Kallias must have started about forty days (Thuc. I 65) after the Chalcidian revolt, but could not serve till Aug. 432, the revolt began about July 1. The events between this date and Sybota can not be put into the space between May and July, so the battle was fought in the previous autumn. Kolbe dates CIA. IV 179 in 432/1 and supplies many lacunae.

E. Schwartz. *Tyrtaios*. The second Messenian war must be dated about 500 B. C., as appears from Rhianus, Plato (Leg. 698 E) and an Olympic inscription (No. 252). The historians misunderstood Tyrtaeus (Fr. 5) and followed Herodotus, whom the Spartans had deceived. Hira is the same as Abeia. Its supposed location in the Arcadian mountains is due to Epaminondas' desire to connect it with Andania, the centre of Messenian religion. The plain of Stenyclarus belonged to Sparta after 736, that of Pherae as early as 800. Aristomenes was a Helot bandit, round whom many legends gathered. Pausanias follows an obscure Messenian, who drew from Myron. The poems of Tyrtaeus were written by a laconizing Athenian during the Peloponnesian war; much is borrowed from Solon and Athenian rhetoric, while we miss the Dorian pride of birth and love of sports.

C. F. W. Müller in Pl. Truc. reads 330 *opperiar usque dum satis*, 360 *Ubi <cras> cenabis*, 406 *quae me caram item ut sese*, 856 *tonstrice matris mulcata*, 862 *Redhiberi vis, me alienare*, 932 *<si> ad*, 954 *quid tumes?*—non succinctus ambulo, *tumes* referring to the purse hanging from his neck.—R. Kunze publishes an anonymous Greek MS from Dresden. The subject treated is astronomical, and the date 1300–1492.—F. Bechtel gives a list of new proper names in vol. III of *Inscr. Gr. Insul. Mar. Aeg.*, and suggests that *Ἀπάτη* is the name of a girl whose father had expected the birth of a son.—P. Wendland cites many passages from Hippolytus on Antichrist to uphold the authority of E(broicensis) R(emensis) against H(ierosolymitanus).—P. Stengel explains *ἐπαρξασθαι δεπέσσειν*, 'to take a libation (from the bowl) with the cups.' The wine was not mixed for each offering, nor did the cups need to be full each time. The libation was poured when prayer was offered, but not necessarily before each meal.—B. Keil reads *κορύφαις ὃν ἄγναις* in Alc. 5.

R. Heinze, *Petron und der griechische Roman*. The work of Petronius blends the Menippean satire with a parody of the Greek novel. Hence the tragic scenes, the imitation of the Odyssey, the rhetorical pathos. Hence the monologues, the dialogues, the forensic debates, the versified descriptions, the frequent saws. As in the novel, the lovers, Encolpius and Giton, wander in suffering,

and their beauty, through divine intervention, attracts many unwelcome lovers. The original element in the Greek novel is neither the sophistic nor the ethnographic, but the erotic, in which form it early found an independent development.

B. Niese, *Zur Geschichte Arkadiens*. The time consumed in negotiating for the accession of Tegea and other cities and the duties claiming Epaminondas' attention put the founding of Megalopolis later than 370, while the sending of Pammenes and the silence of Xen., Plut., Diod., point to some time after the Theban invasion, probably 367. The city was not intended for a capital, but to strengthen a rural district, and did not at first include Pallantion and Asea.—The Phylarchus decree (Ditt.<sup>2</sup> 106) belongs to 255–245 B. C. The Magnesians inscription (Ditt.<sup>2</sup> 258) does not prove the renewal of the Arcadian league, for Philopoemen, the Megalopolitan, was ever a faithful servant of the Achaean confederacy.

U. von Wilamowitz-Moellendorff, *Lese Früchte*, criticises Jahnke's *Statius scholia* and Radermacher's *Dionysius*, comments on *Lydus de mens.*, and defends *λοισθίαν* in *Lycoph.* 245. Theoc. VII 71–72 refers to places in Cos, and *Ar. Rhet.* 1384 b 13 to a statesman Heurippides. *Rhet. ad Alex.* is not by Anaximenes, and the *Epist. ad Alex.* was written by a different author before 300 B. C. Satyrus, the Peripatetic, lived at Philopator's court. In *Ar. Lys.* the women get water (328) from Kallirhoe (cf. 378); this supports Dörpfeld's topography.

E. Schwartz arranges in order the contents of Timaeus' history.—S. Waszynski. The public slaves in Athens were punished as well as protected by the magistrate under whose oversight they were, but were tried in court for more serious offences. They were crowned or even freed for special services by decree of the people.—G. Sorof. Xenophon presents Proxenus and Menon (*Anab.* II 6) as types of νόμος and φύσις, drawing largely from Plato's *Gorgias* and Menon, though painting a truer picture of the latter's character, and making some use of Thucydides (III 82–83). All three authors derive their views from Antiphon, the sophist.—J. Heinemann claims that our *Theognis* collection consists of verses by Theognis united with a selection from different authors, Theognis included, which omits political allusions and was orally transmitted.—J. Oeri gives *Ar. Plut.* 1030 to the old woman as a question.—P. Stengel. *Eur. Phoen.* 1255 ff. shows that soothsayers observed in what direction the gall spattered, the intensity and height of the flame.—F. Boll. The star *Κηρύκειον* is a staff in the hand of Orion.—C. Robert supplies the lacunae at the end of Euripides' *Bacchae*, putting *Agave's* lament after v. 1300.

BARKER NEWHALL.

RHEINISCHES MUSEUM, LV 1, 2 (1900).

First Fascicle.

Campanisch-etruskische Urkunde (F. Buecheler). Copy of an Etruscan inscription on a large clay slab found in the necropolis of ancient Capua. The first twenty-nine lines of this important document can be made out. The rest is past restoration. Buecheler considers it probable that the inscription refers to the mortuary sphere, with which we usually associate the monuments of the dead language of the Etruscans.

Zu Platon's Philebos (Otto Apelt). 13 B: for ἐν ἀγαθαῖς ἐνόν read ἐ. ἀ. ἐννοῶν rather than ἐνορῶν (Thompson). 15 A: for ἡ πολλή σπουδή read πολλή που ἥδη. 18 AB: for κατανοεῖν read κατὰ νοῦν. 23 D: for ἱκανῶς read καὶ ἄνους. 28 E: for οὐδὲν τῶν αὐτῶν, οὐ δεῖ τῶν ἐναντίων. 30 D: γενοῦσθης is a joke after the order of Kratylos, and is not to be disturbed. Exegesis of 33 E, 34 B, 56 A. 56 A: for ξύμπασα αὐτῆς αὐλητική read ξ. ἄνεν τῆς αὐλητικῆς. 57 B: for προβεβληκέναι σκοπῶν read σκοπόν. Exegesis of 62 AB. 62 D: for αὐτὰς μγγύνας read αὐτὰ μ.

Untersuchungen zu Ciceros Timaeus (Carl Fries). The prooemium was written after the Academica, consequently after 709—say 710. But that does not date the translation, because Cicero had a *corpus prooemiorum* on which he drew when he desired to inaugurate a new work, and Tiro may have clapped this prooemium on the translation. From the examination of the language Fries reaches the conclusion that the Timaeus was translated before Cicero wrote the De Natura Deorum, so that it belongs to the time of the Tusculan Questions, and Cicero himself joined prooemium and translation together. As to the object of the translation, K. F. Hermann's view that the Platonic Timaeus was to be the basis of a dialogue, in which the Pythagorean Nigidius Figulus was cast for a leading part, must be accepted, in spite of some difficulties. The article closes with readings from Codex Parisinus 6624, an exhibition of the dependence of Marsilius Ficinus on Cicero's translation, a rejection of evidence from the Ciceronian rendering of the Oeconomicus of Xenophon, on the ground that it has been tampered with by Columella, and an attempt to fill a gap in Tim., c. 9.

Der Schluss des aeolischen Epos vom Zorne des Achill (W. Helbig). It is commonly assumed that the old Aeolic epic of the Wrath of Achilles ended with the death of Hektor. But the first part of XXIII, on the burial of Patroklos, down to v. 257 can not be separated from XXII, which recounts the death of Hektor; and it is especially significant that in both books the purpose of Achilles to abandon the corpse of Hektor to the dogs, or to the dogs and birds of prey, plays so conspicuous a part. This purpose, however, was not executed, and Helbig suggests that the passage was struck out by the later redactor, in spite of the

announcement in the first lines of the Iliad: αἰτοῦς δὲ ἐλώρια τεύχε κύνεσσιν | οἰωνοῖσι τε πᾶσι, verses which, according to Helbig, belong not to our Iliad, but to the Aeolic epic of the Wrath of Achilles. The version according to which Priam ransomed the dead body of his son is due to the milder Ionic spirit which did not sympathize with the wild vengeance of the Aeolic poet, who was capable of making Achilles reject the prayer of Priam and set the dogs on the corpse of Hektor before the eyes of the aged father. The verses (XXIII 184-91) in which the dogs are kept off by Aphrodite and the body anointed with oil while Apollo shaded the corpse from the sun by a dark cloud, are a very late fabrication and mark the *non plus ultra* of the thoughtless way in which later epic poetry made the deities take part in the action. The effect here, according to Helbig, is wellnigh comic.

Neue Fluchtafeln (R. Wunsch). Wunsch gives a revision of the new imprecatory tablets recently published by Ziebarth.

Die Idee der ersten Eclogue Vergils (M. Schanz). An analysis of the first Eclogue shows that the object is to thank Octavianus, the god in Rome, for protecting the poet's property in the distribution of land. Tityrus is the poet, but the details do not fit Vergil—the position of a freedman, the advanced age. It is an old difficulty. According to Schanz, the freedom which Tityrus gained at Rome symbolizes the liberation of the Roman people effected by Augustus, who was actually designated as Ζεὺς ἐλευθέριος after the battle of Actium. Tityrus is at once a representative of Vergil and a representative of the Roman people.

Vermischtes zu den griechischen Lyrikern und aus Papyri (F. Blass). Antistrophic responsion is often strengthened not only by recurrent words, but also by echoing sounds, and Blass undertakes to show the value of this feature of lyric poetry for textual criticism. A tautometric responsion is not to be disturbed, and is sometimes to be replaced. The other half of the paper is taken up with notes on the Grenfell and Hunt papyri.

Der Inhalt des Georgos von Menander (K. Dziatzko). In continuation of his article in the previous volume, Dziatzko takes up the Epidicus of Plautus as throwing light on the plot of the Georgos and as showing, at the same time, the great independence of Plautus in manipulating his Greek originals as well as the respect which he had for the views and customs of his public in important points. The marriage of children of the same father and different mothers would not have shocked the Greek. In the Epidicus, Stratippocles is shunted off.

Zur aristotelischen κάθαρσις (G. Lehnert). Bernays' medical interpretation of the Aristotelian κάθαρσις receives additional support from a closer study of the old commentators and scholiasts, and Lehnert passes a number of passages in review as the best preparation for the exegesis of the famous 'purging.' He then



proceeds to dwell on the delights of a 'good cry,' not unknown to the ancients, and winds up with a passage which Szanto has expiscated from Goethe's *Wilhelm Meisters Wanderjahre*, II 5: "Hier nun konnte die edle Dichtkunst abermals ihre heilende Kräfte erweisen. Innig verschmolzen mit Musik heilt sie alle Seelenleiden aus dem Grunde, indem sie solche gewaltig anregt, hervorruft und in auflösenden Schmerzen verflüchtigt."

Porcius Licinus über den Anfang der römischen Kunstdichtung (R. Büttner). Büttner upholds the old view that in the well-known verses of Porcius Licinus (Gell. XVII 21, 42): *Poenico bello secundo Musa pinnato gradu | Intulit se bellicosam in Romuli gentem feram*, the reference is to Ennius, and not to Livius Andronicus, as Leo and Schanz have maintained. Ennius was the Roman Homer, the *alter Homerus* of Lucilius, just as Chaucer was the 'Father of English Poetry'—not absolutely the first in order of time, but first in order of time and merit.

Der Pindarcommentator Chrysippos (A. Körte). The Chrysippos cited in the Pindaric scholia is not the famous Stoic philosopher, but is possibly identical with a freedman of Cicero's, to whom reference is made as a man of some culture. Said Chrysippos was a sorry creature of very moderate attainments and little common-sense, and Chrysippean notes on Pindar harmonize with this description.

Zur Epitome des Adamantios (R. Foerster). Additions and emendations from a Paris MS to the *Φυσιογνωμικά* of Adamantios, itself an abstract of the lost work of Polemon.

Miscellen.—L. Radernacher submits a number of emendations of Greek authors. Of especial interest is the list of examples by which he supports his recent contention that *διά* in compounds has often been added after *καί*, e. g. X. An. V 3, 4, *καὶ διέλαβον* for *καὶ ἔλαβον*.—J. M. Stahl discusses Soph. El. 221–9.—Hugo Rabe gives specimens of a prolix commentary on Hermogenes *περὶ στάσεων* which is as poor as it is prolix.—Breysig elucidates and emends the curious anonymous poem on the alphabet published by Omont in 1881, by the help of a commentary of the same date.—J. M. Stahl retracts what he said about the silence of the German grammars of Greek as to the abstract translations of the predicative participle (A. J. P. XIX 463), and cites Krüger, §56, 10, 2, *ἃ πρόπος* of his explanation of Thuk. IV 63, 1: *διὰ τὸ ἥδη φοβεροῦς παρόντας Ἀθηναίους*, where he divorces *διὰ τὸ ἥδη* from *φ. π.* 'A.

## Second Fascicle.

Griechische Titel im Ptolemäerreich (Max L. Strack). A list of the titles conferred by the Ptolemies, with a discussion of a subject that is always near to the German heart, even in this democratic age.

Die Widmungselegie des letzten Buches des Propertius (A. Dieterich). A minute analysis of the poem, showing how admirably the two elements of the book are incorporated in the introductory elegy—the antiquarian, as Dieterich calls it, and the erotic.

Zum zweiten Mimiamb des Herodas (O. Hense). Rudolf Herzog, in his *Koische Forschungen u. Funde* (A. J. P. XX 459), claims for the speech of the *Πορνοβοσκός* a certain *ὑπερείδειος χαρακτήρ*. With this view Hense is not quite in accord. True, the discourse of Battaros has a number of points of contact with the *τόποι* of Attic orators, Hypereides among them. True, Hypereides was not a scrupulous gentleman, and six of his speeches were held in defence of improper persons. But the tone of his discourse was that of high society, and Battaros is vulgarity itself. According to Hense, this mimiambus is not a travesty of Attic judicial eloquence, but a comic contrast to the elaborate apparatus and elevated tone of forensic oratory.

Neue Fluchtafeln (R. Wünsch). A continuation of the curious subject treated in the preceding fascicle.

Ein Prolog des Diphilos und eine Komödie des Plautus (F. Skutsch). FIDES speaks the prologue of the *Casina* of Plautus, ΠΙΣΤΙΣ, the prologue of the *κληρούμενοι* of Diphilos; but what this figure had to do with the contents of the piece does not appear. Possibly the changes made by Plautus in the last part of his adaptation of the *κληρούμενοι* may have effaced the rôle. Leo thinks that the close of the *Casina* can not have been that of the *κληρούμενοι*, but Skutsch does not admit the cogency of his reasons, and adduces a story from Ovid, *Fast.* II 331 foll., in which Omphale and Hercules exchange raiment, and Faunus, who wishes to take advantage of Omphale, falls afoul of Hercules. It is a doublet to the scene in *Casina*, 875 foll., and may go back to the same Greek original.

Beiläufige Bemerkungen (H. Usener). I. In the first of these casual remarks Usener notices the recurrence of eclipses at the deaths of the heroes of universal history. As there was darkness over the whole land when Our Saviour died, so was there at the death of Caesar, and at the death of Nero. Even philosophers such as Carneades and Proklos share the distinction, and the *Iliad* tells of the darkness that Zeus shed on the battlefield when Sarpedon, when Patroklos fell. II. Sappho's Farewell to Virginitas is paralleled by the hymeneal songs and observances of the Slavonic peoples. III. The metrical structure of the Sapphic hendekasyllabon in the Ode of Melinno on Rome follows Horatian law in thirteen out of fifteen cases. The other two Usener emends. IV. Inscriptions give indications of the decline of the worship of the old gods of Greece as early as the first century before Christ, even in retired Arcadia. V. The intercessory work

of the saints is a survival of the intercessory work of the gods. VI. Influence of the Stoic philosophy on the doctrine of the Christian heresy of the Monarchists, Noetos and his sect. VII. Eur. Andr. 848 read *ἐκ πέτρας*. The Leukadian rock is meant. VIII. An inscription on the inside of a well-curb: *ὕε, κύε* (Hippol. Haer. 5, 7) *ὑπέρχυε*, means 'Rain (Zeus), Conceive (Earth), Overflow (Well).' IX. On the use of *enim* in the Excerpta Valeria.

Zu den Fragmenten des Euripides (K. Busche). Various conjectures.

Miscellen.—Zu Alkaios (F. Solmsen). De Stobaei loco (U.).—Nachträge zu Plautus (C. F. W. Müller).—Zu dem Phoenix des Lactantius (A. Niese).—Brutes (A. v. Domaszewski).—Die Inschriften des Constantius Gallus (O. Seeck).

B. L. G.

BEITRÄGE ZUR ASSYRIOLOGIE UND SEMITISCHEN SPRACHWISSENSCHAFT, herausgegeben von FRIEDRICH DELITZSCH und PAUL HAUPT. Vierter Band, Heft 2 (pp. 155–278). Leipzig, 1900.<sup>1</sup>

The second Heft of the fourth volume of the Beiträge contains six articles.

The first of these (pp. 155–67) is a collection of textual notes by F. H. Weissbach on the Series *Maqlû*, parts of which have been already published by K. Tallqvist (Acta Societatis Scientiarum Fennicae, XX, Nr. 6). When Tallqvist undertook to edit the tablets of this series, only two volumes of Bezold's Catalogue of the K-Collection had appeared. In the third and fourth volumes of Bezold's work, further examples of the series were mentioned as having been discovered. Weissbach, in his notes in the Beiträge, presents the results of his studies of the same series at the British Museum in 1899. He rightly remarks that the registration of even the most insignificant text-variant, as well as of every new word and line, must be of the greatest importance for the recognition of new duplicates or of allied fragments, and may sometimes even aid in their discovery. He then proceeds to tabulate the results of his investigation of Tablets II–VII. Of these, the fullest text which he has been able to obtain is undoubtedly Nr. VII, lines 34–49, which he restores almost completely. I will call attention merely to the occurrence of the name *Nin-a-xa-kud-du*, who is called elsewhere 'the lady of the shining waters' (see Hommel, Semiten, I, p. 383, and cf. Prince, JAOS. XXI, on the unilingual Sumerian inscription in ASKT., p. 105, 32, where this goddess is co-ordinated with Marduk). Weissbach publishes, on pp. 163 ff., the autographed text of the *Maqlû*

<sup>1</sup> For the report on Bd. IV, Heft 1, see A. J. P. XX, pp. 104–7.

tablet Nr. VII. While he admits the practical impossibility of a complete restoration of the *Maqlû* series in the near future, he adds (p. 167): "When we consider how many fragments of the series were recognized at the same time by Bezold when only a few of them had been published, we may regard it as certain that now, when at least  $\frac{2}{3}$  of the entire series have been identified, a new classification of the Aššurbanipal library could be made with excellent success."

Weissbach's second article on 'Susian Clay Tablets' (pp. 167-74), with fourteen autographed texts (pp. 175-201), is an important contribution to the study of Elamitic literature. In 1899, Weissbach and F. Bork collated with great care a number of Susian texts, most of which had already been published by Pinches and Sayce (see pp. 168-9). Our author, while modestly admitting the imperfections of his new copies, due, as he explains, to the illegible character of the original, which frequently confuses signs of quite different values, insists, and with some reason, that he has improved upon his predecessors' work. The tablets here published, which are all in cuneiform characters in the Elamitic language, came from Kuyunjik-Nineveh and have been in the earth since 608 B. C., i. e. they must have been prepared at least one hundred years earlier than the date of the inscription of Bisutûn. On p. 201 Weissbach gives a list of sixty-five simple sign-values and of seventeen compound syllabic signs which he regards as certain. Bezold conjectures that these texts are all contracts, but our author, judging as much from the form as from the probable contents, is more inclined to regard them as letters. He wisely makes no attempt to translate them, no doubt considering Sayce's efforts in this direction as sufficient warning (see p. 171, note). As to the reason of these documents being found at Nineveh, he thinks that they are specimens of a correspondence between the Assyrian and Elamitic kings. It is to be hoped that a close study of these and other Susian texts will give us a more satisfactory knowledge of them.

Eugen Mittwoch, in a brief paper on Hebrew inscriptions from Palmyra which is accompanied by one photographic reproduction (pp. 203-6), discusses the textual peculiarities of an inscription in the Hebrew square characters written on a stone gate. The lines, of which a "squeeze" and photograph had already been taken by Euting and published by Landauer,<sup>1</sup> consist of extracts from Deuteronomy, e. g. on the lintel, from Deut. vi. 4-9, and on the left post, from Deut. vii. 15. Mittwoch identifies the fragmentary inscription on the right post with Deut. vii. 14 and xxviii. 5. As Landauer and Berger have shown, these inscriptions probably date from the third century A. D. Euting, Landauer and Berger think that the gate is part of the remains of an ancient synagogue,

<sup>1</sup> Sitzungsberichte d. kgl. Pr. Akad. d. Wiss., 1884, pp. 933 ff.

but Mittwoch regards it as the door of a private house. He points out that inscriptions of this sort, containing Biblical verses, may very well have been written upon private dwellings, just as we find extracts from the Koran inscribed on modern Oriental houses.

In the fourth article of the Heft (pp. 207-19), Moritz Sobernheim presents copies and translations of some hitherto unknown Palmyrene inscriptions which he obtained in 1899 while on a journey to Palmyra. They are all from Palmyra, except two grave-busts from Qaryetên. Of the Palmyrene inscriptions, the most interesting is Nr. 7, which was found on the side-wall of an entrance-corridor (pp. 211-14). The text stands beneath a pictorial representation, of which the author gives a fair reproduction. The context plainly shows that the inscription and picture both belonged originally to a temple dedicated to the god 'Azizû. The stone was probably merely used as building material in its present place in the gate. It is interesting to note that this is the first recorded mention of the god 'Azizû in the Aramaic inscriptions, although he is alluded to Wad. 2134, CIG. 4619 as 'Aḏeizû. Julian, on the authority of Jamblichas, identifies him with Ares. There can be little doubt, as Sobernheim shows, that 'Azizû was connected with the sun-cult. The name is a common one for persons in both the Palmyrene and Greek inscriptions. The rest of the article is devoted to the inscriptions on an extensive grave-vault, of which a full plan is given (p. 215).

R. Zehnpfund contributes as the fifth article (pp. 220-26) a paper on the nature of the *zuqaqîpu*, which he shows to have been the ancient Babylonian instrument used for surgical scarification. On a unilingual Sumerian seal-cylinder, of which Zehnpfund gives an excellent reproduction, it appears as a double scourge, the handle of which was made of bronze, and the lashes of woven leather strips were provided with hooks at the ends. At the top of the handle are two balls, clearly intended to represent cups, into which the blood drawn by the scourge was collected. This operation was based on the principles of ancient phlebotomy, which taught that many diseases were due to a plethora of blood. According to von Oefele, cow-horns, calabashes, etc., were used for the same purpose. The same instrument is mentioned in the O.T. as 'agrâbh, A.V. 'scorpion' (1 K. xii; cf. 2 Chr. x), and was evidently intended to be used in punishment. Its exact nature was not known until this representation was discovered in the ancient Babylonian literature. Its purpose is also plainly discernible from the same seal, on which a Babylonian surgeon (*âsu*) calls himself 'the superintendent of the divine scarifying scorpion' (*sukkallu ilu zuqaqîpu*). It was therefore primarily a surgical instrument, and was also used in a cult, as may be seen from the prefixed *ilu*. Zehnpfund's paper is a highly important contribution toward the study of ancient Babylonian medical methods.

The last article in the Beiträge, by Thomas Friedrich (pp. 227-78), is an interesting account, with illustrations, of the recent German excavations at Senjirli,<sup>1</sup> with special reference to the *ekal Xatti* and the *bit xillāni* (pp. 243-78). Friedrich shows (p. 247) that the word *ekal* in building-inscriptions indicates, not only the entire palace, but also any single room. This explains the frequent statements that *ekallâte*, e. g. *certain rooms*, are made of ivory, or of various valuable woods. The combination of clay and wood in the adornment of a room was called *nipišti Xatti*, both in Assyria (p. 244) and in Babylonia (p. 247). H. Barth (ZA. III, p. 93) sees a cognate to Assyrian *xillāni* in Heb. *h'lon*. The probability is, however, that *xillāni* means not merely 'window,' but any opening in the wall.<sup>2</sup> Friedrich thinks that *bit xillāni* and other similar expressions denote a covered hall or corridor constructed in Hittite style, connecting two apartments or parts of a building.

There can be no doubt that the discoveries of the Germans in Southern Babylonia are of the highest value for our knowledge of ancient Babylonian architecture.

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<sup>1</sup> Mitth. aus d. Or. Sammlungen d. kgl. Museen z. Berlin, XII 2, 1898.

<sup>2</sup> Ball in PSBA. IX, 1887, p. 67.